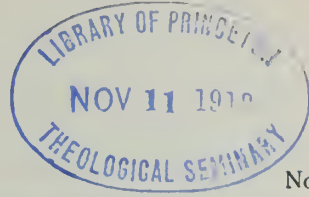


A Religion of Freedom and Earnestness



VOL. XIX

No. 4

# The American McAll Record

December, 1901



LA BONNE NOUVELLE

# THE AMERICAN McALL RECORD

PUBLISHED BY THE

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# The AMERICAN McALL RECORD

VOLUME XIX

DECEMBER, 1901

NUMBER 4

Please take notice that payment for subscriptions should be sent to Miss Harvey and *not* to the treasurer.

The price for the RECORD for 1902 will be as follows: Single subscriptions, four numbers with Annual Report, postpaid, 25 cents a year. Club rates, twenty or more subscriptions: to one address, 10 cents a year; to separate addresses, 15 cents a year. The club rates do not include the Annual Report. Notice of renewal should be sent before January 15, 1902, to Miss Harriet Harvey, 1710 Chestnut Street, Philadelphia.

Look at the wrapper in which this RECORD came to you. If there is a blue X upon it, your subscription has expired.

The American McAll Association has suffered a heavy loss in the death of its faithful General Secretary, Miss Caroline Remington. Elsewhere will be found a tribute to her memory from the pen of the Corresponding Secretary, adopted as a minute by the Board at its November meeting. The office of General Secretary has been filled by the election of Miss Harriet Harvey, who is admirably equipped for this service. Correspondence should in future be addressed to Miss Harvey.

At last "the new boat," so long talked of and so urgently needed, is an actual fact! On another page will be found Dr. Rossiter's account of the difficulties encountered in finding a name for the boat, and the announcement that she was put into commission on October 28th. Let us all pray that an abundant blessing may abide with this floating chapel and its

workers, as it carries *la bonne nouvelle* (the good news) into the remotest and most inaccessible river and canal-side villages of France.

Our Representative Secretary with Mrs. Rossiter and their daughters returned from Europe by the steamer *St. Paul*, Saturday, November 16th. On the following Tuesday the New York Auxiliary held a reception for Dr. Rossiter, at which he and Mme LeGay spoke.

Mme Charles LeGay, who has been an indefatigable worker in the Mission since its earliest days, is making a visit in this country. Mme LeGay, who is an American, was decorated by the French Government as the founder of the first industrial schools in that country, those of the McAll Mission.

The latest news from Mr. Greig is that he is gaining. He has been able to make a few addresses, especially at the dedication of the new boat. From this he has been debarred on account of the necessity of standing, which the doctor has till recently peremptorily forbidden. His strength has been but weakness compared with former conditions, but his mental grasp upon every detail of the work has continued the same as ever. The physicians give him every hope of perfect recovery within a year.

The international character of the work in the rue Royale hall is shown from the fact that among those who there found the Saviour last year are an Italian, two Swiss, an Austrian, a Swede, and two Americans. The workers' weekly prayer meeting is a meeting place of Christians from all parts of the world.

One of the most interesting stations of the Mission is that at Fives, a suburb of Lille, containing over 50,000 inhabitants. The lease of the hall having expired last spring a very desirable property was hired. It appears to be best and wisest to purchase this property, which with improvements will cost over

fifty thousand dollars, and the pastor of the church, who is also the evangelist of the Mission, is endeavoring by his personal efforts to secure this amount.

The Mission Boat spent last summer on the Marne, where eight years ago Captain and Mrs. Pim inaugurated the work of *Le Bon Messager*. It was in a town on the Marne, that M. Huet was priest and Mme Huet schoolmistress, and the welcome they received proves that they were much respected, if not beloved, in that region. As to the meetings this year, it will suffice to say that one evening during harvest there were a hundred persons present at a meeting which began at 10 p. m., although the attendants had been at work in the fields since four in the morning.

No one can estimate the fruits of the work among the children. A lady went to see why a little girl was not at the Sunday-school. When the child saw her, she burst into tears, and said she was obliged to stay home to take care of the younger children. She wanted to go to the meeting, because she had there learned that God loved her, which she did not know before. She loves Jesus dearly, and her Bible, which tells about Him.

An American student in Paris thus wrote to *The Evangelist*:

"Wednesday, I had a glorious trip down the river by boat, past Sevres to St. Cloud. It is a beautiful place; the large park commands a wonderful view of the surrounding country and distant city. \* \* \* I met a number of the French workers of the Salle New York. It was an interesting sight to see some forty women, plain people from the Faubourg St. Antoine, seated on the grass beneath the shade of magnificent old trees, enjoying a substantial lunch with not a few delicacies. All these people were so happy—happy in the light of a new truth, which had transformed their life. One very pretty girl with whom I chatted had been a Catholic, one of the better class, but when she became a Protestant her family had outlawed her

and now she is practically alone in the world. Think of such a thing, in the light of this century, among an intellectual people, who proudly boast of their free thought.

#### MR. GREIG'S ILLNESS

Friends of the McAll Mission in this country have followed with affectionate solicitude the long and painful illness of Mr. Greig, the director of the work. For months he was confined, not only to his bed, but to almost utter immobility, the lower limbs being encased in plaster on account of the aggravated nature of his malady—phlebitis. This long and serious illness, occurring soon after the illness and death of Mr. Greig's oldest son, Willie, inevitably brought with it financial anxieties. These anxieties became the more pressing when, in the spring, with the hope of recovery came also the doctor's orders that Mr. Greig should spend some months at a bathing place. We all know the heavy expenses attending a sojourn at a watering place, and can realize the perplexities attending such medical advice. At the annual meeting of our Association, in Washington, when the deepest and tenderest sympathy with Mr. and Mrs. Greig was frequently expressed, a purse was made up to be sent to Mr. Greig, as a tribute of affection from his co-laborers in this country. The following letter to Mrs. Perkins, through whom the money was transmitted, will be read with interest by all who contributed to this purse, and not by them only, but by all who appreciate Mr. Greig as he deserves:

BAGNOLES DE L'OENE (OENE)

July 24, 1901.

DEAR MRS. PERKINS:

Yours of the 9th has just come in enclosing draft. It is so very kind of you all to think of our needs, and I must just tell you once more how admirably your gifts adjust themselves to these needs. Of course this place is more expensive than we expected it to be, and the day before my wife left me we counted up what we had already spent and what might be due when I finished my stay, and it looked enormous. But I said to her: "Look here, we have got enough in hand to pay all this. It's true, I don't see how we are to finish the



quarter honestly if money continues flowing out in this fashion, but God does, and when the money is really needed He'll send it." And now, a week later, eight hours before I leave, your check comes in and makes me feel at ease about the "tips" I shall have to distribute to the attendants, for none of the *personnel* here are paid by the company that owns the baths; they are fed and housed, but for anything beyond that they look to the visitors. It would be all very well if there were regular charges, but everything is vague, and I have not the least idea what any of these people expect to get out of me. But isn't it lovely how our Father looks after us, even about such a nasty, mean thing as hotel tips?

The baths, supplemented by the wise counsel of the doctors, have done me an immense amount of good. You know that from November 20th till the 29th of June, when I came here, I might say that I never left my bed, and from the 5th of March both my legs had been constantly in *goutières*—splints, I think you call them. Well, now I can dress myself, sit at table, walk about (on crutches still, but a stick would do), and even go up and down stairs. I shall not be able to do much this winter, and especially I must not remain standing more than a few minutes at a time, but after a second period of three weeks spent here next summer (if possible in June) the doctor expects me to be entirely cured. But even what God has already given back to me, I tell you, Mrs. Perkins, I don't know how to begin to be thankful enough.

My wife brought me here, but as soon as I became able to attend to my wants in the bedroom, she went back to the children. It would have been hard on them if neither of us had been at the *distribution des prix* (the giving of school prizes) to share in their triumph. She comes back, I hope, to-morrow, and I leave on Friday. The doctor wishes me to spend August in the little house I have rented for the last three seasons, out in the country, and to come in to Paris in September for massage and such things.

What a long screed, all about myself! I beg your pardon for inflicting it on you, but after all it is a sort of official report.

Yours sincerely, C. E. GREIG.

### THE PARIS ANNUAL REPORT

The report, presented last May, was late in being printed, and reached us just after the October RECORD had gone to press. It is an extremely interesting and encouraging document, and we hope that much use will be made of it in Auxiliary meetings this winter. The work of the twenty-ninth year of the Mission, which it covers, is in many respects unique. More new ground was broken than at any time since Dr. McAll's death, and this very interesting year includes the Exposition work, and the inauguration of the new branch at Amiens, made possible by the generosity of the Washington Auxiliary.

In Ménilmontant a three months' mission was held with good visible results and much indirect gain. This was excellent preparation for the new hall, a description of which is elsewhere given, and to which the work of the former Salle Boston is transferred.

New ground was also broken at Desvres and St. Yrieix that year, the former resulting from the giving of a temperance tract, the latter from the initiative of M. Boyer, known to many of our readers as our evangelist in Limoges. Still another new work of that year is the opening of a hall in the old town of Nice, where two halls are well attended entirely by Roman Catholics.

In November of last year our rue Royale hall (Salle Philadelphie) was occupied for four consecutive days, morning and afternoon, by special meetings organized by the Interior Mission (Home Mission Society). It was a fitting close of the Exposition work and a time of great spiritual refreshment. During Lent a series of well-attended lectures was given in this hall by Pastor Pellier, of Uzès.

In Roubaix, Marseilles and Rochefort public discussions on religious topics were held. These were intensely interesting and significant. The meetings at Marseilles were organized by a socialist club, and our evangelist, M. Grenier-Latour, took part like any other auditor, being given full liberty to speak. He thus became acquainted with many of the socialists and anarchists and is thinking of organizing similar meetings in one of our halls. At Rochefort the socialist club invited



M. Dürrleman to come and explain his religious views. At Roubaix regular monthly debating societies were held by Pastor Goumelle, and anarchists, atheists and others have taken part with good results. "Certainly," says Mr. Greig, "whatever can bring Christ's ambassadors into actual contact with the frequenters of these socialist and anarchist clubs is to be eagerly welcomed. These men are in dead earnest and often high-souled, but their ignorance of the facts of history is only equalled by their blindness to the practical issues of the doctrines they preach, and contact with a living Christianity cannot but open their eyes to the true cause and true remedy of the ills they groan under."

"Meanwhile the regular work of our permanent halls has been going forward. With such a population as we have to deal with, so ignorant and so emotional, conversions of this violent type are the most unstable of all. To turn my back utterly and at once on sin I must know what sin is, and that is exactly what the average French hearer does not know. The most noteworthy exceptions are the hopeless drunkards; they cannot delude themselves as to the power of sin and their relation to it, and if they are faithfully dealt with and led steadily up to Christ at the time when they resolve with loathing to give up drink, they may then and there go through that soul experience which unites a man to God forever; but the ordinary hearer, whose conscience is absolutely dead, is only electrified, not awakened, by the excitement of the after-meeting. In a promiscuous gathering of accidental passers-by, such methods then are to be avoided; they are in their place in connection with a series of special meetings conducted by a stranger before an audience trained by weeks of faithful teaching in things spiritual.

"Of course, our permanent halls have acquired permanent audiences, with just about the same admixture of outsiders as may be seen in any church, and, of course, some of these may become Gospel-hardened as years go on. But notice that they all belong to just that class of respectable poor whom city churches try so hard and so unsuccessfully to reach, and that none of them come to our halls for any other reason than

because they feel religious needs and are anxious to get them satisfied. No material advantages, no social considerations, no family traditions crowd our seats with hearers who are deliberately seeking something else than God. No; we have to do with men and women very ignorant and of dulled moral perceptions, but they all come in quest of religious nourishment, they are all desirous to "see Jesus," little though they know of His history and of His work. That is why an earnest speaker, fresh from communion with his Saviour, is always so sure of an attentive hearing, and that is why so many of our *habitués* are authentic Christians long before they can talk of their experiences and in spite of their inability to point out any special day as the date of their new birth. It may be said that such work, such training of babes, does not properly fall within the scope of the McAll Mission, whose task is to break up new ground and call in outsiders, leaving to the churches the care of the spiritually hungry. But the preaching of the Gospel cannot be delimited in this way; the churches' hands are full, these people have been brought to us; why not accept with joy the privilege of training them to follow Christ?

"A careful study of the table of statistics completed by personal knowledge of the halls shows that some 2,500 different individuals enter each week the different *salles populaires* in Paris and the suburbs. Of these 500 may be passers-by and the remainder must be at least doubled to cover all those who, from one year's end to another, attend the hall as regularly as their circumstances allow. Is it nothing to have four thousand people under regular religious training, all hungering after God, all ready to try at least to assimilate the nourishment offered? True, the teaching is often fragmentary, and the natural goal, union with a Protestant church, is too often missed; but the opportunity is grand, and the work worth doing."

The report further touches on the Sunday and Thursday schools, the *Solidarité* or Settlement movement, and explains the transfer of the work of the Boulevard Barbès (Salle Boston) to the "magnificent building in the neighborhood, rue Clignancourt, at the invitation of the proprietors, who are there

carrying on a large *Solidarité*. The impulse which prompted to that noble act of generosity was begotten in the Thursday school of this our oldest Paris hall; and if for some things one regretted the dingy walls which had echoed the penetrating words of a Bersier and a McAll, yet for the children at least one could not but rejoice in the large, airy room and the enticing playground. The building includes a workman's club, a medical dispensary and a girls' day school, but for none of them is the Mission responsible, nor has the committee any share in their direction. \* \* \* It is yet too soon to speak of the results obtained, but meantime it is encouraging to note this newest development of a McAll hall, and to remember that the generous donor singled out the McAll Mission as the agency that could best utilize the new building for making Christ known and loved among workingmen."

"Our friends," writes Mlle Savary, "have a little difficulty in accustoming themselves to the splendor of the new hall; they do not yet feel as much at home as in the old one, where each had his own special place—no doubt that will come. On the other hand many newcomers, attracted by the outward charm, come back because they find themselves in comfortable surroundings. The Thursday and Sunday schools and the industrial classes are packed with children delighted with the new hall; it is prettier and there is more room, and as they find their old teachers and M. Sautter the ungrateful monkeys waste no regrets on the old hall. This year many parents have asked for Protestant instruction for their children, and after setting aside those requests which appeared interested, we have gladly presented the others to the pastor, M. Bertrand."

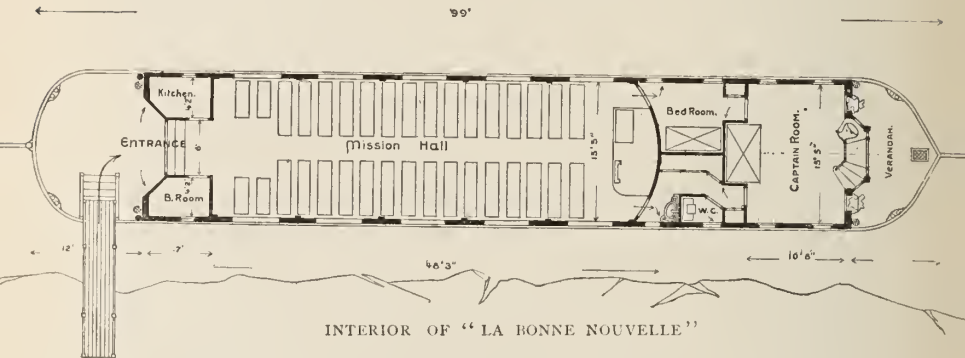
M. Sautter adds, "I may mention to you as an interesting fact, the unexpected visit of the headmaster of a public school. He was present at the recitation of 'Our Father' by the children, and was profoundly impressed, and as he said himself, utterly astonished. He could not get over our having attained to such attention and such discipline, seeing we had the children for only one hour a week."

## "LA BONNE NOUVELLE"

BY THE REPRESENTATIVE SECRETARY.

(See picture on cover)

If Homer had as much difficulty in finding names for his ships in his celebrated chapter on the naming of the ships, as we of the *Mission Populaire* have had in selecting a name for our new Gospel boat, he would have been old and blind long before he was.



But pressure sometimes hastens decision, and the pressure of the near approach of the completion of the boat urged the committee to a final decision.

The name that America and France united in feeling was the proper name, recognizing the gift of the beloved donor, viz: *The Emily*, is the name that France and America agree not to use for reasons satisfactory to both parties. It is the purpose, however, of the board at Paris to recognize in some suitable and permanent way the gift of the greatest donor to the now completed boat, and also other smaller gifts. The chairs also will be carefully marked and placed and the audience-room of the boat will be instinct with spiritual life and communion.

Other names were suggested for the boat, as for instance *L'Espérance*, *La Lumière*, *La Vie Eternelle*, *Le Bon Messager No. 2*, *La Bonne Nouvelle*. After thoroughly canvassing these and other names, the unanimous vote was given to *La Bonne Nouvelle*, hence *La Bonne Nouvelle* is her name.

The new boat is constructed on more careful lines than the former one, is more highly ornamented and therefore more beautiful in appearance, is narrower, inasmuch as she is to navigate the canals as well as the rivers of France, and is of lighter draught.

*La Bonne Nouvelle* will go where the *Bon Messager* could not. It will penetrate more into the interior of France; will get at the heart of the French nation. As many know, the great rivers of France are connected by canals, and the new boat will spend most of her time in these canals, stopping at small towns, staying two weeks or more at each place, holding services every night in the week and schools for children on Sundays and Thursdays. Gospel seed has been sown all along the valley of the Marne from Epernay to Paris, and in many of these towns you will find those who have been brought out of darkness into light. In some towns you will find little churches founded, as the result of the boat's visit. And what is more, there is a change in the atmosphere, as the population begin to understand the intention of the *Mission Populaire*. It is not to make proselytes. It is not to Protestantize; it is to Christianize. It is to introduce Jesus into the villages, and the homes of France and the hearts of the French people. It is to distribute the Bible. It is to disseminate good literature. It is to increase the sum of human happiness. Such is the attitude of the Popular Mission. It exists not for itself. It has no selfish end. Even its converts go to strengthen the churches and not the mission. It seeks only to bring in that Kingdom of God which is righteousness, peace and joy in the Holy Ghost.

On the 28th of October, at 3 in the afternoon, the first meeting will be held on board the new boat. It is to be a prayer meeting. The friends of the Mission and the workers in it will assemble for the occasion. There will be devout recognition of the blessed Holy Spirit, who originated the Mission, and of Robert McAll, who proved to be a faithful servant of the same blessed Spirit. There will be congratulations and good wishes. There will be earnest prayers offered for God's blessing upon the work of the Mission and the work of the boat. And so will the *Bonne Nouvelle* be started on its way.—*The Evangelist*.  
PARIS, October 10, 1901.

**GLEANINGS FROM LA VILLETTE (SALLE BROOKLYN)**

Here is a young couple. A short time ago the husband was a veritable good-for-nothing; converted at the meeting, at La Villette; family worship has been established and all going well.

A lad, the oldest of several children, brought under the influence of the Gospel, now teaches some of the little ones in the Sunday-school. His mother can scarcely contain herself for joy at the change taken place in his life.

The work of grace is apparent among many of the children—they read the Scriptures aloud at home and offer prayer. One mother declares the children will not touch a mouthful of their meals until they have asked the blessing.

Evidences of change of heart appear among many of the young girls to cheer their teacher. One becomes helpful to her mother, another, who a short time ago was a careless child, does all she can to help her younger brothers and sisters.

In a recent girls' meeting one who had been slow and reticent offered an earnest prayer.

These things appear mere trifles; but they are multiplied and show the presence and work of the Spirit of God in most unfavorable circumstances.

Here is an interesting example of the sort of people we have frequently to deal with. Madame D., who comes very regularly to the evening meetings and always accompanied by some of her neighbors whom she brings with her, had not been present for a fortnight. "I went to see her," says Mlle E., our Bible reader, "and found her very ill." "Well," said she, "here you are at last. I thought you had forgotten me. You must read to me out of your book (the Bible), if you please." This woman shows great sincerity, but at the same time what error and superstition. She always prays to the Virgin Mary, because she thinks herself too unworthy to speak to God and then she thinks that God will consider her honest life, and the suffering she has undergone, and which have "partially expiated her sins!" as she says.

A market-woman now closes her stall on Sunday and



comes to the meetings, and finds she loses nothing by it. Her son, a young convert, urged her to this; in this city such an act is notable.

Here is one of our zealous old women who, when she goes to the Buttes Chaumont (a public park), fills her pockets with tracts, and, seated on a bench, distributes them to those about her, or reads one and talks of it to those near by her.

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### THE STATION AT ANGERS.

S. B. ROSSITER.

At Angers you plunge up to the chin into historical associations, ancient, modern and ecclesiastical. You are in the tracks of Julius Cæsar, who invaded ancient Gaul in the middle of the first century. Audegavia, the ancient name of Angers, was the seat of an important, though minor, church council in 453 A. D. The Edict of Nantes was drawn up in yonder chateau. The massacre of St. Bartholomew struck a heavy blow at the Christians of Angers, and after the revocation of the Edict of Nantes there was no evangelistic preaching in this city for two hundred years. On this dark background of history we pin the silver star of McAll evangelization. M. Forget became pastor of the Free church at Angers in 1880, and not content with regular church work, he started evangelistic meetings in a hall hired for that purpose. A good example this for all French Protestant pastors. With great patience and determination he pursued his purpose. He opened his hall, but found no one who dared to enter it, and, like the experience of the originator of the Fulton Street prayer meeting in New York City, M. Forget sat one-half hour alone in his *salle*, waiting for his audience. Finally three persons entered. A little later there were fifteen in the *salle*, and at the end of the hour twenty-seven persons were present. For various reasons the hall was changed from place to place, and the audience continued to increase. There was much opposition, and sometimes violence was used. At one time M. Forget received a sharp blow from the fist; another evening, some one suddenly shut off the gas and chairs were carried into the street. A

report of the meeting was carried to the police and they were asked to put a stop to these shameful evangelistic meetings in Angers. M. Forget was not disturbed by this opposition, but continued preaching the Gospel and received into his church from time to time many converts from the hall. But what connection has all this with the McAll Mission? Much, every way! It was Robert McAll who gave the inspiration to this kind of work to M. Forget, for when Robert McAll began his work in Paris, he drew to himself as a friend and fellow-laborer this same Pasteur Forget. In 1889 the *Mission Populaire* took under its charge the *salle* at Angers, continuing the services of Pasteur Forget as evangelist. On the night of September 17th, I attended a meeting at this same hall. It differs in one respect from the other McAll Mission halls in that the little organ serves both for a pulpit and an instrument of music, and Pasteur Forget is preacher, organist and precentor. On the walls are as usual Scripture texts. The chairs are simple and the entire atmosphere of the place is that of extreme simplicity and earnestness.

Every chair was filled on the night of August 17 with an intelligent and attentive audience, most of whom were converts of the Mission. Outside, on the sidewalk, were gathered as many more who could not get in, for the *salle* is *très petite*. It is very difficult to make these people, deeply dyed in Catholicism, to understand the simple and kindly nature of the McAll Mission.

We read out of the dear Word of God, we sang together sweet Christian hymns, we spoke of the work of Jesus Christ for the salvation of men. We prayed together, and the meeting was dismissed. But at the close we had the privilege of shaking hands with the entire audience, and with some on the sidewalk, and to receive their expression of gratitude for our visit to Angers.

Thus in this hall, as well as in the eighty others, scattered through France, the seed of the Kingdom is being sown. That seed will spring up and grow, and the France of the future will surely be different from the France of the present day.

**A CHRISTIAN HOME IN FRANCE**

S. B. ROSSITER, D. D.

After tossing upon the waves of the Atlantic and hurrying through hotels and *pensions*, it was very sweet and blessed to enter a Christian home, a "pasteur's" home, where God's name is honored, where there is the atmosphere of prayer and faith and that certain indefinable something which distinguishes a Christian home as the dearest spot on earth. The home I entered was a very simple one, for there is not in the majority of the homes in France an abundance of this world's goods. Scripture mottoes were on the walls: "As for me and my house we will serve the Eternal," "Hope Thou in God," etc. These illuminated texts are in every room and serve as a constant reminder and encouragement. We celebrated our entrance into this home by singing first out of a psalm book 250 years old, used by the Huguenots in their meetings in the desert, and still bearing the marks of rain, for the owner had not sufficiently hidden it under his cloak as he covertly sought the place of meeting. This service of song connected us with the faith and suffering of that far-off time. We sang, too, a modern hymn—"It is well with my soul"—making us feel the spirit of our modern Christianity. It is the same Christianity, though the songs we sing attest an altered condition of things. We sing not so much now of fortress and battle, but more of peace and hope and conquest for Christ. And so we felt the delights of a Christian home in France. I am glad to say the number of such homes is increasing in this land. Humble homes, oftentimes of one or two rooms, in manufacturing towns, the homes of laboring people who have given their hearts to Jesus in a real way and are feeling the transforming effect of faith, not only in their hearts, but in their clothing, and, as St. Paul would say, in their conversation, that is, their manner of living. There are many such homes now in Boulogne, in Desvres, in Marquise, in St. Etienne, in Limoges, and many other places.

And Christian homes are not confined to the humble classes, but more and more among the intelligent and cultivated classes is the warmth and sweetness of a real religion being

felt. "Come to my home," said a professor in one of the high schools of France to a McAll evangelist, "and speak to me the evangel, for my heart is sick."

"My home was once a hell upon earth," said a woman in St. Etienne, "but Jesus has made it a taste of Heaven—my husband is so changed."

"The devil has gone out and an angel has come in," said a woman in Marquise, speaking of what God had done for her husband. And I was privileged to enter that home and to look upon the face of the man whom God had so greatly changed, and to sit at his humble table—break bread with him. It was like the supper at Emmaus. It brought one nearer to the supernatural than visiting ruins of Roman amphitheatres or churches built in the second century. It is a sweet Christian home now. The children are affectionate and obedient; an atmosphere of piety reigns. A transformed heart, a transformed home, a transformed nation, behold the message of the McAll Mission to the people of France. And the French people are beginning to recognize the thorough unselfishness of the Mission. Keen observers who have watched changes going on in France these many years say there is a perceptible change in conditions. Something of the rancor and the bitterness against Protestantism is yielding to the sweetness and light and patience of the Gospel, and there is hope that spiritual life may be again quickened in the heart of the French people.

NOTE.—Dr. Rossiter is not to be understood as saying that there were no Christian homes in France until the McAll Mission came, nor even that these were few in number. Though proportionately they were, and still are, few, yet in various parts of France there were many homes of pastors, of church officers, of humble Protestants, of families of rank and wealth, where the simplicity and beauty of a profound and self-denying piety were an example to Christians of every land. There is that beautiful home in Versailles, whose hospitality has for many years been extended to a large company of pastors, laymen and women who met there annually for a few days of conference and prayer; and in other parts of France there are similar centres of Christian hospitality of a more modest, but

not less Christlike character. Nevertheless, it remains true, as Dr. Rossiter shows, that one outstanding witness to the power of the Gospel as preached in the McAll Mission is the transformation that it has wrought in the homes of the people.—  
EDITOR.

### A MODEL SUNDAY-SCHOOL

One of the most interesting of the McAll Sunday-schools is that conducted by M. Greig in the historical Faubourg St. Antoine. It meets in the summer at 5.30, in the winter at 6 p. m. The hall is generally full of children, usually very dirty and equally interesting.

When the door opens the teachers are in their places, for it is an undisciplined crowd which rushes in, screaming and jostling. It is somewhat difficult to seat them so each may have one chair only, and in something like a row. Soon there is a semblance of order and the hymn books are opened. The children hurl themselves at the first song, but the second goes better and the third very well indeed. They are then somewhat weary and more ready to group themselves quietly about their teachers for the next twenty minutes of individual class instruction. When the first bell rings, all work stops; at the second, chairs are pushed back and the primary class comes in, two by two, while the others sing a familiar hymn. Then, aided by the blackboard, M. Greig gives the general instruction or lesson review, asking questions which never fail to draw out intelligent answers, for the children are wide-awake and not at all timid, while he is a skillful questioner.

After a prayer, the boys pass out, then the girls, more slowly, after stopping to kiss their teachers, arrange hats, wraps, etc.

One of the born leaders among the boys of this school is Maurice C., a lad of fourteen, whose mother says of him: "Until he began to attend the McAll Sunday-school I fully believed that he would die upon the scaffold. Now I begin to doubt it." It is only one and one-half years since Maurice began to attend this Sunday-school. Now he never misses a session. Though he and his companions have not become all

at once perfectly good and wise, though they are still gamins of Paris and ready to do any mischief which comes to hand, yet they are very different from the boys of two years ago; their manner is brighter, more alert, more respectful; and they all show a sincere regard for and touching devotion to Mr. Greig. We fully believe they are learning and practicing much of the teachings of the Saviour, who so loved the little ones.

### LA VIE ÉTERNELLE

S. B. ROSSITER, D. D.

How sweet those words are in any language! How especially sweet are they in the soft French tongue. And I am borne out in the statement I am about to make. The words, I venture to say, are having a wider utterance in France to-day than in many years before. Not only in the halls of the McAll Mission, but also from the pulpits of France. It may rightly be the prayer of all those who are interested in the evangelization of France that that same blessed inspiration which moved Robert McAll to come to France may descend on an ever-increasing number of French Protestant pastors. Many of them are deeply stirred already, many others confess that they need a new life, a new courage, greater boldness and aptitude for the great day that is coming to France. Send out the blessed tidings of the eternal life to the poor of France.

I am specially urged to this wish by the experiences of this night. It is the 1st of October, and I have been visiting the hall in St. Yrieix. This is one of the latest attempts of the *Mission Populaire*. It was suggested by the one Protestant who lives in this town. Last year he asked that some one from the McAll Mission should come down to St. Yrieix and speak to the men of the village. It is a manufacturing village of the poorer sort, and the people are of the coarser kind. The hall was full from the start and is full yet and was full to-night. It is the upper room of a rude inn. It accommodates about 150 persons. There are the rough chairs and benches along the side. There is the box with a cloth over it for a pulpit. There is the simple organ and the *Cantiques Populaires* that are doing



such a mighty work in France in singing the Gospel into French hearts.

It was very rainy to-night and I did not expect a large audience. But Mr. Rivoire, the evangelist, assured me rain would make no difference. And it did not. When we arrived, people were waiting at the door and the hall was fairly full. The audience, like the hall, reminds one of the early days of the McAll Mission. They were nearly all men, young and old. Only about six women in the entire number. They wore their working clothes and had sabots on their feet. Some were smoking cigarettes and there was the noise of an uncultured audience.

The meeting was opened by singing "Come to Jesus Just Now," a hymn that has played so large a part in Methodist revivals. And how they do love to sing! Mr. Rivoire explained to them what prayer was and then opened the meeting with prayer. He read the Scripture and explained it and then addressed them. They were attentive, some of them listening with strained eagerness. He then introduced the visitor from America. I told them the reason why America and France should be good friends and what made America so happy, viz. the Gospel, and pleaded for a continuance of friendly relations. A round of applause rewarded the American speaker. We sang another Gospel hymn, "Oh! Hear the Voice of Jesus," and shook hands all around with many expressions of satisfaction and good will. The tracts and picture cards were greedily taken. This is blessed work. This is sowing good seed. Two other towns, Coursoac-Bonneval and Roche-le-Vaille, in this near neighborhood are asking for Halls. The hall here is already too small. In the winter time a hall three times as large could be filled. Oh! that every town in France could have a conference *Salle* of the *Mission Populaire*. Thus only can France know of *la vie éternelle*.—*The Evangelist*.

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"It is utterly impossible to tabulate results here," writes an American volunteer worker. "I suppose almost every one of us could write a book on what we have seen and known."

**PROTESTANTISM IN FRANCE**

C. MERLE D'AUBIGNÉ.

In 1806 there were for the whole of France, excluding Alsace, 120 pastors in the Reformed Churches. Now there are *more* than 1,200—ten times as many. In the Pas de Calais, during the last twelve years, 1,500 miners have been won from Romanism. In Dordogne there was, six years ago, one Protestant community; now there are five. In the district of St. Aubin de Blaye as far down as 1890 there was not a Protestant congregation; now there are six, with numerous outposts, all formed by conversions from Roman Catholicism. The region round Pons was only five years since entirely under the influence of the Roman clergy; now there are four Evangelical congregations, with seven annexes, and the Gospel is preached in more than forty villages.

I could quote similar instances of successful mission work in many other parts, Charante in the west, Gers in the south, Lot and Haute Loire in the centre of France. In some cases the conversions have taken place in numbers. In Marcilloc 60 out of 100, in Le Monteil 70 out of 80 inhabitants, in Madranges from 300 to 400 have come out and joined the Protestant Church.

Now I do not wish to lead you to believe that France will become Protestant in a few years, but that we are gaining ground on Romanism, there can, I think, be no doubt.—*The Presbyterian Record*.

**INCIDENTS FROM MENILMONTANT**

A boy was told by the master of a communal school to strike out a passage in the history of Christopher Columbus, which referred to his kneeling down to thank God on the discovery of America. "Strike it out; there is no God," said the master. On going home the boy said to his mother: "Which is right, M. Appia (the pastor) or the teacher; they cannot both be right. The teacher says there is no God and M. Appia teaches us about God." After a little while, as if he had been thinking about the matter, he said, "Mother, I believe M. Appia is right and if the days of persecution should ever break out

again when people are burned for reading the Bible, then I'll be burned with my Bible."

Miss Bulkley says: One of the members of our meeting that we greatly miss is now at the Hospital Tenon, where she has been for five months past, and has won the respect and affection of the nurse and others, and she is able to distribute among the other patients the tracts, etc., taken to her. She has been a faithful member of our meeting and with much perseverance used to induce others to attend, teaching some to read, praying with them, etc. Through her influence during the past year there are several persons who have asked permission to join a Protestant Church, and they are now receiving a course of religious instruction. It is about six years ago that this person accidentally passed the hall just as the children were leaving the school. She asked what place it was, and was invited to come in. I found out afterwards that she was needing help in every way, but her soul eventually received a blessing and she has been a true helper ever since.

An old lady said to me a few days ago: "When I cannot sleep at night and am alone I look up and say, "*Sur Toi je me repose*" ("Safe in the Arms of Jesus"), "*Tel que je Suis*" ("Just as I am"). As she was very ill, in a miserable room, and all alone, I gave her a trifle. Before saying anything to me, she looked up and clasping her hands said, "I thank Thee, Oh, my God! Thou hast heard my prayer!" It was very touching.

This poor woman has been a member of one of the Baptist churches for nine years.

A number of the members of the Young Girls' meeting have made a contribution to the Madagascar Mission and several have subscribed to our monthly *Le Bon Messager*. This brings them into line with Christian thought and effort.

The Committee on Representative Work, consisting of Mrs. Dimock, chairman, and Mrs. Houghton and Miss Lent, request information as to places where new auxiliaries may be started. It is believed that officers of auxiliaries better than any one else can give information in regard to this matter. New life at the root ought to show itself in new branches and in wider outreach. Let us remember that as we stretch out wider here, the cause of Christ stretches out wider in France.

**THE REVIVAL IN CORRÈZE**

Under the title "The Great Soul Hunger in France," the Rev. Joseph Woodhouse writes in *The Quiver* for October the interesting story of that remarkable revival in the department of the Corrèze, France, which has been more briefly told in former numbers of the RECORD. The article is beautifully illustrated from photographs, many of the scenes being very picturesque. Here we have the picture of the new Protestant church built with their own hands by the peasants of Madranges, where the revival started three years ago. Here we have the picturesque costumes of the group who celebrated the first marriage in the new church; a group of the Church Council of Madranges, six honest-faced peasants, some of them in blouse and wooden shoes, clustered before the thatched cottage home of one of them. Here is the portrait of Pastor Faillourd, who, when the parish priest refused to take the five-mile journey from his residence in Lonzac to this outlying hamlet of his parish, was ready to travel every week *nine hours* in train and diligence, to break the bread of life to this famishing people. The story, with its illustrations, is well worth reading, even at the cost of a little exertion.

From Paris, October 15th, Dr. Thurber wrote, as follows: "You will be glad to hear that Dr. Rossiter is doing faithful work in visiting the stations of the Mission. I am glad that he can make a personal inspection of the work. He will speak of it in my pulpit next Sunday. He gave an excellent address at the memorial meeting for President McKinley the Sunday following his death. We had a most impressive service. The church was draped, and the music, readings, and two addresses were in full sympathy with the occasion. The united official service the following Thursday was in the Avenue de l'Alma Church, but there were no addresses."

In the same letter Dr. Thurber says of the Mission:

"I feel sure that the work is moving on with encouragement. We feel the subtraction of the more active service of Mr. Greig, on account of his sickness, and I think that fact has led us to appreciate more fully the value of his work."

## VOLUNTARY WORKERS

There are seventeen or eighteen ladies here in Paris who have been working most assiduously. They teach, indeed, they organize and carry on mothers' meetings, girls' meetings, Sunday-schools, attend regularly at the dispensaries, welcome people to the general meetings, seat them, give out the hymn-books. In summer and winter, rain or shine, these blessed women are indefatigable. Some of them play the harmonium, teach the young people to sing, visit everywhere, look up the sick and the tardy or indifferent, go after the children, cheer the poor mothers, encourage the men in their efforts at reform and self-improvement. One of these blessed women has just worn herself out and will be an invalid probably for the rest of her days. She had a large men's Bible class. Some of them were here when I came and have worked on ever since.

Then one-third of our speakers are volunteers, many of the stations in the provinces are cared for gratuitously by the pastors of the churches, some showing extraordinary zeal and devotion.

Then there are the Sunday-school teachers, many of whom aid us at a considerable sacrifice.

In all, probably six hundred volunteers are in the work. This explains how the Mission can be carried on so successfully with such a small expenditure of money. I know nothing like it anywhere.

I know of several gentlemen who have been connected with the Mission, who not only have worked *hard* voluntarily, but have also given largely to help on the work, and this is true of many of the ladies also. How can Christian people in America leave us in the lurch, when such a mighty and blessed work is being done?

H. T. H.

## SOME INTERESTING DATES

The Reformation began in *France* in 1512, *five years* before Luther published his first utterances that led to the Reformation in Germany. In 1512, Jacques Lefevre published a commentary upon the Epistles of St. Paul, clearly enunciating the doctrine of Justification by Faith.

The Reformation struggled to get a hearing, to get recognition, to get out into the open, but received only abuse and violence under the forms of law, until the year 1562.

The Reformation got standing room and the right to live, in the famous Edict, published the 17th of January, 1562, and considered as the Magna Charta of Huguenot rights. But immediately persecution began. On the 24th of August, 1572, occurred the Massacre of St. Bartholomew, and the death of Coligny.

Notice that the *opening* of the first McAll Hall was on the 17th of January, 1872, a remarkable coincidence in dates.

#### OCTOBER TWENTY-EIGHTH, 1901

A day long to be remembered in the history of the McAll Mission in France, for on this day were held the inauguration services of *La Bonne Nouvelle*, the second of our coming fleet of missionary boats.

The boat has been long in building, but all agree in saying it is well built and beautiful to look upon. It is longer than the *Bon Messager*, narrower and better fitted to navigate the canals, which connect the more important rivers of France. Abraham Lincoln once remarked, with his inimitable humor, "that American boats could go wherever there was a heavy dew." The *Bonne Nouvelle* is calculated to navigate shallow streams, and we hope its slender prow will be found in many out-of-the-way places. The committee in charge hastened as much as possible the finishing touches of the boat in order that the inaugurating services might be held before the departure of your secretary from Paris. October 28th was finally settled upon as the day. A finely printed invitation was sent to many friends of the Mission and they gathered in number fairly to fill the boat. The workers of the Mission, who have prayed and labored and sacrificed for the cause, were there; the members of the Board were present. Many friends from America forsook the gayety of the city for the quieter, sweeter experiences of this inauguration service. Mr. Greig presided and read the Scripture and gave a brief sketch of the building of the boat. The American Secretary gave the impressive religious incidents connected



with the financial history of the boat. Dr. Benham followed with a brief résumé of the career of the *Bon Messenger*.

Mr. Réveillaud gave one of his interesting and brilliant talks about the evangelization of France, suggesting the great need of Gospel wagons as well as ships to reach the interior of the country. Prayer by Dr. Thurber and Mr. Lenoir and singing concluded the interesting services. The whole tone of the meeting was devout and hopeful. Many expressions of renewed interest in the work were heard, and if prayers and heartfelt good wishes can guarantee the future, *La Bonne Nouvelle* starts out on a career of mighty Gospel seed-sowing.

*La Bonne Nouvelle* may not rival the *Mayflower* as an important factor in the world's progress, but I have no doubt the descendants of the persons present on that occasion will mention with pleasure, that "My father, or my mother, were present at the inauguration service of the boat."

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## VILLAGE WORK IN THE ALPES MARITIMES

By M. and Mme QUÉHEN.

PEYMEINADE.

We began to hold meetings in this village, situated about four miles from Grasse, in the end of last January. They were well attended at first, and the people, men and women, seemed to have a real desire to hear and to understand the Gospel message. Our little room was always well filled, and on Sunday afternoons between thirty and thirty-five women with their children would come to our mothers' meeting. But it was not long before difficulties arose, and the enemies of the Gospel began to try by intimidation to prevent the people from coming around us. The consequence was that the numbers fell off.

One Sunday afternoon, on leaving the room, we were surrounded by a group of persons who showed that they had little sympathy with us. They began to ask questions—Was it true that we did not believe in the Virgin Mary, and that we did not pray to her? Did we believe in the papal infallibility? and so on. Speaking to a woman who seemed to take the lead and to exercise some influence over the rest, I said that I would

gladly reply to all such questions, if we could talk together as friends; that whatever might be our different opinions, we all believed in the same Saviour who commands us to love each other, and in this spirit we could understand each other. Then followed a most interesting discussion, and while I was endeavoring to reply to their questions, the priest came close up, and, without my being aware, listened to what we were saying. With a knowing smile, he withdrew a little distance, to hear, doubtless, more of the conversation.

After quite a long talk we parted very pleasantly. The good women came forward to give me a hearty hand-shake, promising to come to the next meeting. Very few, alas, kept their promise. As our room is nearly opposite the priest's house, his housekeeper can see from the balcony, all who come in, and several children have been punished at the school for persisting in coming to the meetings.

One afternoon we planned a meeting in the open air, on the Place.

A little group of women who were playing cards and talking loudly, evidently in order to disturb, after a while left off their play and listened quietly. At every door were attentive hearers, and we saw the curtains in some windows being drawn aside, showing there were those behind who wanted also to follow what was going on without being seen. We spoke of the love of God as our one shelter in the storm. The blessing of God was upon us, and we had about 100 persons listening, and have since then had better meetings in the room.

One evening the place was filled to hear an address illustrated by the magic lantern, and some twenty men were outside. It was on Thursday evening, and the interest was very striking as we explained the old story of the Prodigal Son.

#### CABRIS

Here we had a good meeting of some 150 people, who listened with attention, though seeming to understand with difficulty the idea of salvation by *faith alone in Christ*.

These village meetings are not only most interesting but of great importance, and we trust that our friends will be able

to keep them up for many weeks yet, and that they will see much blessing. Let us pray for the work at Grasse and all around.

We have purchased a portable harmonium, which is of great use in the meetings. Many of our Grasse friends accompany us on our rounds.

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### AN ARLESIENNE IN PARIS

Many of the habitués of Salle New York live in La Rue de l'Hotel de Ville. It is one of the oldest streets in Paris, starting at the grand modern Hotel de Ville and ends at Fig street, where still stands the magnificent Episcopal Palace that dates from 1500. The houses are old, quaint, with queer side steps leading to side rooms, or galleries to out-houses, and to mount the garrets, one has to hoist one's self up the steep ladder, with hand ropes to get to the gabled roof.

We are going to 46, a milk shop in "La Loge," the concierge gives us clear directions, and as we mount, we are struck with the solidity of the balustrade, and the queer outlets. Here lived a widow from Arles, and her worse than widowed daughter; this was in 1899. Arles, as you know, is noted for its Roman remains, the fair faces, and the picturesque dress of its women.

My friends found work at the great central markets. Work begins at 11 o'clock at night, or 3 o'clock in the mornings, according to the fruit or vegetables in season. They were both religious women, perhaps superstitious is more correct, and in Paris had little time, and less inclination to go to church. The old lady, sixty-six years of age, could not read. But daily they repeated a prayer which began with

"Bon Jesus, je te donne mon coeur et ma vie."  
and ends

Leave my straw fresh,  
Make my heart thy crèche.

Country people are specially religious on Good Fridays and Easter Sundays. These festivals came round in 1899. Both had acquired a piece of folk lore, a mixture of history, tradition and myths, about our Lord's crucifixion ending in an

invocation to "St. Hubert" and "Gabriel" to deliver them from hail stone, thunder and the devil's claws, and a promise of an abundant entrance into the Kingdom of God, provided it was repeated twenty-five times on Good Friday. They tried it over, then twenty-five times repeated this strange prayer.

Paque fleurie. Easter Sunday dawned,—"Mother!" said the daughter, "'tis Easter!"

"Yes, my dear!"

"Let us go to church?"

"Who will clean the room? Who will cook the dinner? Listen to me; you go to mass, I will stay home and cook your dinner, then, this afternoon we will go to Vespers."

The visit to church was told me by the old lady. I give it as near as possible in her own words.

"We went, I had lost the taste. The service was 'fade' (insipid) the sermon (*écorché*) grated on her ear, she was (ennuyed) bored, and was not in her "assiette." Scientists would say, "Out of touch with her environment." "Ca ne m'allier pas," a latin quotation finished her patience—out they came.

To go home they must pass the door of our *salle*. In they came. Our young women sang alone some Easter hymns one with the chorus

A toi la Gloire  
O ressuscité  
A toi la gloire  
Pour l'Eternité.

And if memory is right the text was "Woman, why weepest thou?" The first words of the risen Master who comforted a mourner. They took to the meetings, sitting together on a side seat they were an object of interest.

A series of special meetings were held in the early spring. Mr. Roux of Marseilles was the chief speaker, and the meetings were blessed. L'Arlesienne and her daughter were powerfully wrought upon. They feared to yield themselves to God. Would they not become *rénégats*? What was conversion? was asked—did it mean "to change their religion." Conversion they were told was the turning of the heart Godwards, it was accepting by faith God's good word.

After a protracted meeting the daughter said to me: "We must love the word of God, we came without supper and must be at work by 4 o'clock to-morrow morning." Yes, they must have loved the word of God.

In the morning she rubs her eyes, and says, "It is time to get up, mother!" and she creeps to the markets after me, at night she hurries home to get to the meetings. The Lord opened both their hearts to attend to the things that were spoken. The daughter received the words of the Kingdom as a little child.

Alas! not for long did she enjoy her new born faith. A short sharp illness, a manifestation of her faith, peace and words of comfort to her heart-broken mother to trust and "be not afraid." She died at the Hotel Dieu. The mother asked me to say a prayer, a word over the body. We mustered a little faithful band from the New York Salle. It was against the rules. Silently we waited and the body was moved to Notre Dame's Grand Cathedral for low mass. Low indeed. Anything so mean, so meaningless; so cold and comfortless, cannot be conceived. I went straight to comfort the widow in the Cathedral.

Good Fridays, Easter Sundays, have a way of coming round—we are now in 1901.

L'Arlesienne with four others has been prepared for the Lord's supper; she has learned two hymns by heart "Venez au Sauveur qui vous aime." "Come to the Saviour—ye sin stricken offspring of men" and *Th. Monod's* translation of "Safe in the arms of Jesus." I arrived early at our afternoon meeting. The desk was decorated with flowers, and our platform a graceful palm, a gift to the preacher.

Mlle Crespen had accompanied our people to the Lord's table, and was struck with the number of communicants from our *Salle*. L'Arlesienne was by her dress the most conspicuous. Her portrait is now before me. She had on a new cap, a broad black band tipped with white lace, the white hair artistically arranged to fall like two silver tassels over her ears, then a white neckerchief open in the front, and covered partly by a black silk shawl, showing off to advantage her beaming happy

face. She had put on her best to-day, for was she not the King's guest?

"So you have taken the decisive step?" I said, as we shook hands.

"Yes, I had a good cry; I could not help it."

"Cried, yes; for joy."

"My daughter was not there."

"No! You have sustained a great loss in coming to Paris. Do you regret it?"

"Oh, no! I have had a great gain."

"What?"

"I was a poor little silly wandering sheep, I knew nothing, and the good Shepherd sought and found me and I sought the good Shepherd and we are both glad."

"Both glad! Yes."

She does not know our hymn, but it expresses her state.

#### I WAS A WANDERING SHEEP.

I came to Jesus as I was,  
Weary, and worn and sad;  
I found in Him a resting-place,  
And He hath made me glad.

July 11, 1901.

S. R. BROWN.

One of the halls had been closed for a while and was reopened for special meetings. A good many came, some with great delight. One woman said to the lady in charge: "*Here I was born,*" i. e., born again.

#### FORM OF BEQUEST FOR PERSONAL ESTATE.

I do give, devise and bequeath to the American McAll Association the sum of \_\_\_\_\_ dollars.

#### FORM OF BEQUEST FOR REAL ESTATE.

I do give and devise to the American McAll Association the following described property.



**DR. ROSSITER'S ITINERARY**

The itinerary planned by the committee for Dr. Rossiter during the remaining days of November after his return was as follows: November 19th, reception by the New York Auxiliary; 20th, Elizabeth, New Jersey, evening; 21st, New Jersey State meeting, at Plainfield; 22d, New Rochelle; 23d (Sunday), Bridgeport; 24th and 25th, Meriden, Connecticut State meeting; 26th and 27th, New Haven; 29th, Norwich; 30th, New Britain, Connecticut. His subsequent engagements are as follows:

December 1 to 3.—Hartford.

December 5.—Windsor Locks.

December 6 to 12.—Springfield and vicinity.

December 13, 14.—Northampton.

December 15 to 17.—Amherst.

December 18, 19.—Easthampton.

December 20 to 31.—New York and Brooklyn.

January 2.—Morristown.

January 3, 4.—Belvidere.

January 5, 6.—Easton.

January 7.—Newark.

January 8 to 12.—Englewood.

January 13, 14.—New Brunswick.

January 15, 16.—Orange.

January 19 to 27.—Philadelphia, when he probably starts for Chicago, returning through the Middle West and New York State, reaching Buffalo by the middle of March.

Letters of introduction are requested for his use in any of these places, and all our friends are requested to speak of his coming in writing to their friends.

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Some twenty years ago a Christian gave a tract to a man walking in the streets of Oran, Algiers. This man, being unable to read or write, sold the tract to a man working at the same place as himself; this man was a devout Catholic, and used to sleep in the open air with a stone for his pillow, in order to gain favor with heaven. By reading the tract and by conversing with a colporteur whose acquaintance he made, he

came to understand the Gospel, and was truly converted to God. He is now the owner of a house which he places freely at the disposition of missionaries who work among the Arabs in Oran.

### THE SEVENTEENTH OF JANUARY, 1902

The thirtieth anniversary of the opening of the first McAll Hall at rue Julien Lacroix, 103.

Last year this date was observed by many auxiliaries by public services. Such good results followed this effort that we make a strong appeal to every auxiliary to fall into line and hold a meeting of commemoration, consecration and thanksgiving.

### SUGGESTIONS FOR THE JANUARY MEETING

1. Résumé of Protestant History in France.
2. Résumé of McAll History for the last thirty years.
3. Special incidents of the last year :
  - The relief of Amiens.
  - The inaugurating services of the new boat.
  - The 28th of October, 1901, Hall at Clignancourt.
  - The opening of the work at Desvres.
  - The distribution of 10,000 marked New Testaments.
4. Favorite hymns in the Halls: *Cantiques Populaires* 260, 152, 306, 277, 410, 349, 1, 363.

### RECEIPTS OF THE AMERICAN McALL ASSOCIATION FROM AUXILIARIES AND CHURCHES

SEPTEMBER 15 TO NOVEMBER 15, 1901

MASSACHUSETTS, \$27.25		NEW JERSEY, \$211.99	
Lowell Auxiliary, S. Robitsek.	\$1 00	Elizabeth Auxiliary . . . . .	\$61 99
Pittsfield . . . . .	26 25	Madison " . . . . .	50 00
		Morristown " . . . . .	100 00
NEW YORK, \$1073.20		PENNSYLVANIA, \$291.25	
Brooklyn Auxiliary . . . . .	\$50 00	Easton Auxiliary . . . . .	\$35 00
Buffalo " . . . . .	36 20	Philadelphia Auxiliary . . . . .	256 25
Ithaca " . . . . .	42 00	MARYLAND, \$126.00	
New York " . . . . .	945 00	Baltimore Auxiliary . . . . .	\$126 00

# AMERICAN McALL ASSOCIATION

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